AQAA'ID

THE BELIEFS OF MUSLIMS ABOUT ALLAAH.

A belief is something that is deep in a person's heart.

Allaah is One.
Only Allaah is worthy of worship.
None but Allaah is worthy of worship.
Allaah has no partners.

Allaah knows everything. Nothing is hidden from Allaah.
Allaah has great power and strength.
Allaah created the sky, the earth, the sun, the moon, the stars, the angels, the Jinn, and everything else.
Allaah is the Master of the universe.

Only Allaah gives life.
Only Allaah gives death.
Therefore, the life and death of any of His creation will only happen by Allaah's command.
Only Allaah gives sustenance to every one of His creation.

Allaah does not eat.
Allaah does not drink.
Allaah does not sleep.

Allaah was Living from forever.
Allaah will live forever.

None created Allaah.
Allaah has no parents, no sons, no daughters, and no relatives.
Allaah is Pure from all relatives.

Everything and everyone needs Allaah.
Allaah does not need anyone or anything.

Nothing is like Allaah.
Allaah is free from all faults.
Allaah does not have hands, feet, face, or anything like the creation.

Allaah created the angels and commanded them to do certain acts to run the world.
All the angels do what Allaah has commanded them.

Allaah has sent the Ambiyaas to guide people.
The Ambiyaas taught people the true religion and good acts. They stopped people from everything evil.

QUESTIONS.

1. What is a belief?
2. Only who is worthy of worship?
3. Who created the world?
4. Who do we all need?
5. Why did Allaah create the angels?
6. Why did Allaah send the angels?

TAUHEED AND ALLAAH'S QUALITIES.

Tauheed means to believe with the heart that Allaah is One, and to say this with the tongue.

The name of Allaah's 'dhaat' (self) is Allaah. Therefore, the name 'Allaah' is Allaah's 'dhaati' name.

There are many names of Allaah's 'Sifaat' (qualities). These are all called 'Sifaati' names.
Some of these 'Sifaati' names are:

Rahmaan	The most Kind
Raheem	The Most Merciful
Hayy	The Living
Qayyoom	The One Who lives forever
Aleem	All-Knowing
Samee	All-Hearing
Baseer	All-Seeing
Khaaliq	The Creator
Qaadir	The Powerful
Raaziq	The Provider
Ghaffaar	The Most Forgiving
Sattaar	The One Who Hides (people's faults)
Wahhaab	The One Who Gives

Our Nabi (sallAllaahu-alayhi-wa-sallam) said that Allaah has ninety-nine (99) names. [Bukhari]

Allaah says in the Qur'aan, **"Allaah has many beautiful names. So call him by these names."** [Surah A'raaf, verse 24]

QUESTIONS.

1. What is Tauheed?

2. Say any five ‘Sifaati’ names of Allaah?
3. What is Allaah’s ‘dhaati’ name?
4. What did Rasulullaah (sallAllaahu-alayhi-wa-sallam) say about Allaah names?
5. What does Allaah say about His beautiful names?

THE ANGELS.

The angels are a creation of Allaah.
They are made from noor (light).
We cannot see them.
They are neither males nor females.
They never disobey Allaah.
They only do what Allaah has commanded them to do.

Only Allaah knows how many angels there are.
We only know that they are very many.

The four famous angels are:

1. Hadhrat Jibra'eel (Alayhis Salaam). He brings Allaah's commands and Books to the Ambiyaas (Alayhimus Salaam)

2. Hadhrat Israafeel (Alayhis Salaam). He will blow the trumpet on the Day of Qiyaamah.

3. Hadhrat Mikaa'eel (Alayhis Salaam). He has been commanded to bring the rains and give food to Allaah's creation.

4. Hadhrat Izraa'eel (Alayhis Salaam). He had been commanded to take the lives of people.

Besides these four, there are also other angels that we know of. Some of these are:

- Those angels who are always with every person. The one writes all the person's good acts, while the other one writes all the person's evil acts. These angels are called the 'Kiraaman Kaatibeen'.

- ❖ There are two angels who will ask people questions in the grave. The one is called Munkar, and the other one is called Nakeer.

- ❖ Some angels are commanded to do things in Jannah and Jahannam.

- ❖ The angel in charge of Jannah is called Ridhwaan.

- ❖ The angel in charge of Jahannam is called Maalik.

THE JINN.

The Jinn are also Allaah's creation.
The are made from fire.
We cannot see them.

Like humans, some of them are good, while others are evil.
Some are Muslims, while others are not.

The most famous and worst of them all is Iblees, who is also called Shaytaan.

Therefore: Angels are made from light,
Humans are made from sand,
Jinn are made from fire.

QUESTIONS.

1. What are angels made from?
2. What are the names and duties of some famous angels?
3. What are the Jinn?
4. What do the "Kiraaman Kaatibeen" do?

ALLAAH'S BOOKS.

Allaah has sent many big and small books to the Ambiyaas (Alayhimus Salaam).
A big book is called a 'Kitaab'.
A small book is called a 'Saheefa'.

The famous four Kitaabs are:

1. The Torah, which was sent to Hadhrat Moosa (Alayhis Salaam).
2. The Zaboor, which was sent to Hadhrat Dawood (Alayhis Salaam).
3. The Injeel, which was sent to Hadhrat Isa (Alayhis Salaam).
4. The Qur'aan, which was sent to our Nabi, Muhammad (sallAllaahu-alayhi-wa-sallam).

We all read the Qur'aan.
Many people memorise the Qur'aan. When a person has memorised the entire Qur'aan, he is called a Haafidh.
From the time of our Nabi (sallAllaahu-alayhi-wa-sallam) till today, millions of people have become Haafidh.

During the month of Ramadhaan, those who are Haafidh read the Qur'aan in the Taraaweeh salaah.
Millions of Haafidh read the Qur'aan in Taraaweeh, and many millions listen to them reading.
If a Haafidh has to even forget a Zabar (Fatha), a Zer (Kasra) or a Pesh (Dhamma), he will be quickly corrected.

In this way, this Kitaab of Allaah is protected till today.
This Qur'aan will remain protected like this in the world because Allaah has promised to protect it.

Now there is no need for another Kitaab.

There is also no need for another Ambiyaa because you know that a Ambiyaa is sent to give Allaah's message to the people. Now Allaah's message is already in the Qur'aan, so no Nabi is needed after Rasulullaah (sallAllaahu-alayhi-wa-sallam).

Besides the Kitaabs:

- Some Saheefas were sent to Hadhrat Aadam (Alayhis Salaam).
- Some Saheefas were sent to Hadhrat Sheeth (Alayhis Salaam).
- Some were sent to Hadhrat Ibraheem (Alayhis Salaam).

We have to believe in all the Kitaabs and Saheefas.

The Qur'aan is the best of all the Kitaabs. Some of the reasons why the Qur'aan is the best are:

- There is nothing extra or short in the Qur'aan. Noting can be added or subtracted from the Qur'aan.

- People changed the Kitaabs before the Qur'aan. It is for this reason that certain things in these Kitaabs will be similar to what the Qur'aan says. We will accept these things. However, many things are different to the Qur'aan. We will not accept these things.

- Each of the other Kitaabs was sent as one book, at one time. As it was needed, the Qur'aan was sent over a period of twenty-three (23) years.

- The Qur'aan is memorised by countless Muslims, whereas there was no Haafidh of the other Kitaabs.

- The laws and commands in the Qur'aan are easy and are for all people of all times.

QUESTIONS.

1. How many Kitaabs are there? What are their names? To which Ambiyaas were they sent?
2. What is a Saheefa?
3. Why is the Qur'aan better than the other Kitaabs?
4. Which parts of the other Kitaabs will we accept?

THE AMBIYAAS.

Allaah has been very kind to us because He sent His pure servants (the Ambiyaas) to teach us good things so that our life in this world is correct, and so that our life in the Aakhira (Hereafter) is also correct.

The Ambiyaas were all pious servants of Allaah.
They were good to everyone.
They never committed any sin.
They never spoke a lie.
They gave Allaah's message to the people.
They never hid any of Allaah's commands away from the people.
They never added anything to Allaah's commands.

A Ambiyaa is either called a Nabi or a Rasool.
There is a difference between a Nabi and a Rasool. A Rasool is a Nabi to whom Allaah gave a new Shari'ah.
Sometimes a Rasool also got a new Book.
Therefore, a Rasool does not have to follow the shari'ah of another Ambiyaa.

A person can only be a (new)Nabi or a Rasool if Allaah makes him one. He cannot become one on his own, by doing certain actions of acts of worship.

There will not be another Nabi or Rasool after our Nabi Muhammad (sallAllaahu-alayhi-wa-sallam).

Allaah sent many Ambiyaas to the world.
Only Allaah knows exactly how many they were.

Some of the famous ones were:

- Hadhrat Aadam (Alayhis Salaam).
- Hadhrat Sheeth (Alayhis Salaam).

- Hadhrat Idrees (Alayhis Salaam).
- Hadhrat Nooh (Alayhis Salaam).
- Hadhrat Hood (Alayhis Salaam).
- Hadhrat Saalih (Alayhis Salaam).
- Hadhrat Shu’aib (Alayhis Salaam).
- Hadhrat Ibraheem (Alayhis Salaam).
- Hadhrat Loot (Alayhis Salaam).
- Hadhrat Isma'eel (Alayhis Salaam).
- Hadhrat Is'haaq (Alayhis Salaam).
- Hadhrat Moosa (Alayhis Salaam).
- Hadhrat Haaroon (Alayhis Salaam).
- Hadhrat Dawood (Alayhis Salaam).
- Hadhrat Sulaymaan (Alayhis Salaam).
- Hadhrat Ayyoob (Alayhis Salaam).
- Hadhrat Yunus (Alayhis Salaam).
- Hadhrat Ilyaas (Alayhis Salaam).
- Hadhrat Ya'qoob (Alayhis Salaam).
- Hadhrat Zakariyya (Alayhis Salaam).
- Hadhrat Yahya (Alayhis Salaam).
- Hadhrat Isa (Alayhis Salaam).
- The seal of all Ambiyaas, the best of all, Hadhrat Muhammad (sallAllaahu-alayhi-wa-sallam).

QIYAAMAH.

The day is to come when Allaah will command the angel, Hadhrat Israafeel (Alayhis Salaam), to blow the trumpet.
The sound will be so frightening that it will cause every living thing to die.
The entire universe will then be destroyed.

The mountains will fly about like cotton wool.
The stars will break and fall down.
Everything will be destroyed.
Only Allaah will remain alive.
This day is called the Day of Qiyaamah.

Thereafter, Allaah will again command Hadhrat Israafeel (Alayhis Salaam) to blow the trumpet.
This time, everything will come to life again.
All people will then come in front of Allaah.
They will be asked about every good and evil acts they did in the world.

Those who did good acts will be sent to Jannah.
Those who did evil acts will be sent to Jahannam.

Only Allaah knows when the Day of Qiyaamah will take place.
All we know is that the Day of Qiyaamah will be:

- ♦ On the tenth of Muharram*.
- ♦ On a Friday.

Our Rasulullaah (sallAllaahu-alayhi-wa-sallam) has mentioned a few things that will happen before the Day of Qiyaamah. Some of these are:

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* Sheikhul Hadeeth, Hadhrat Maulana Fadhlur Rahmaan Saheb has authentically proven that the Day of Qiyaamah will not take place on the tenth of Muharram. His detailed article is available from: The Academy for the Revival of the Sunnah, 9 Azaad Avenue, Azaadville, Gauteng, RSA.

1. When people will commit many sins.
2. People will disobey their parents and be cruel to their parents.
3. People will not return things that others left in their trust.
4. There will be an increase in music, singing and dancing.
5. People will speak ill of the pious people before them.
6. People with no knowledge, and those with very little knowledge will become leaders.
7. People who were shepherds and of a low class, will build large buildings.
8. People who are not deserving, will be in high positions.

QUESTIONS.

1. What is the Day of Qiyaamah?
2. Who will blow the trumpet?
3. What will happen after the trumpet is blown the second time?
4. When will the Day of Qiyaamah take place (think carefully)?
5. What are some of the signs of the Day of Qiyaamah?

TAQDEER.

Allaah knows about every good and bad thing before it even happens.
Everything is in Allaah's knowledge and plan.
Nothing can happen if it is not in Allaah's knowledge and plan.
This knowledge and plan of Allaah is called Taqdeer.

LIFE AFTER DEATH.

After Hadhrat Israafeel (Alayhis Salaam) blows the trumpet for the second time, everything will come back to life.

Every human being will come back to life and stand in front of Allaah on the Plain of Resurrection.
People will be asked about their good and bad acts.

They will be rewarded for their good acts and punished for their evil acts.

This day is also called:

➔ Yawmul Hashar (the day when all will be gathered).

➔ Yawmud Deen (the day when people will be rewarded or punished).

➔ Yawmul Hisaab (the day when people will have to answer for their acts).

QUESTIONS.

1. What is Taqdeer?
2. What is the meaning of:
   - Yawmul Hashar?
   - Yawmud Deen?
   - Yawmul Hisaab?

THE SAHAABA (RadhiyAllaahu-anhum)

A Sahaabi is a Muslim who Rasulullaah (sallAllaahu-alayhi-wa-sallam) saw, or who saw Rasulullaah (sallAllaahu-alayhi-wa-sallam), and this person passed away as a Muslim.

The plural of Sahaabi is Sahaaba.

There were many Sahaaba (RadhiyAllaahu-anhum). The best of all were the following four:

1. Hadhrat Abu Bakr Siddeeq (RadhiyAllaahu-anhu).
2. Hadhrat Umar Faarooq (RadhiyAllaahu-anhu).
3. Hadhrat Uthmaan Ghani (RadhiyAllaahu-anhu).
4. Hadhrat Ali Murtadha (RadhiyAllaahu-anhu).

These four Sahaaba (R.A) became the 'Khaleefas' after Rasulullaah (sallAllaahu-alayhi-wa-sallam) passed away.

A person who cares for Islaam and the Muslims after Nabi (sallAllaahu-alayhi-wa-sallam) passed away is called a "Khaleefa" because he took the place of Nabi (sallAllaahu-alayhi-wa-sallam) in looking after Islaam and the Muslims.

A WALI (SAINT).

A Wali is a Muslim who:

- Carries out the commands of Allaah.
- Carries out the commands of Rasulullaah (sallAllaahu-alayhi-wa-sallam).
- Performs a lot of Ibaadah (worship)
- Stays away from sins.
- Loves Allaah and Rasulullaah (sallAllaahu-alayhi-wa-sallam) more than anything in the world.

Allaah loves such a person.

MU'JIZAA.

To show people that His Ambiyaas (Alayhimus Salaam) are true, Allaah sometimes makes them do things that other people can never do.

Such a thing is called a Mu'jizaa.

KARAAMAH.

To increase the respect people have for some pious people, Allaah sometimes makes these pious people do things that other people cannot do.

Such a thing is called a Karaamah.

QUESTIONS.

1. Who is a Sahaabi?

2. What is a Khaleefa? How many were they? What was their names?
3. What is a Mu’jizaa? What is a Karaamah? What is the difference between the two?

[illegible]

FIQH.

CLEANLINESS.

Allaah says in the Qur'aan, **"Allaah loves those who clean themselves properly."**

Cleanliness is something that our Nabi (sallAllaahu-alayhi-wa-sallam) spoke about very much.

Our Nabi (sallAllaahu-alayhi-wa-sallam) said, "Allaah is Clean and He loves cleanliness."

Our Nabi (sallAllaahu-alayhi-wa-sallam) also said, "Cleanliness is half of Imaan."

It is therefore compulsory for every Muslim to stay clean externally and internally.
External cleanliness affects the internal self as well.
This is why we have to make wudhu before performing salaah.

Internal Cleanliness means that a person's heart must not have Kufr, Shirk, evil beliefs, evil thoughts, pride, jealousy, greed, etc.

External Cleanliness means that:

- A person's hands, feet, face and other parts of the body must be clean.
- A person's clothing must be clean.
- The place where a person lives must be clean.
- The place where he performs salaah must be clean.
- The utensils in which he eats must be clean.
- The water he uses for wudhu and bathing must be clean.
- The water he uses for washing must be clean.
- The water he uses for cooking and drinking must be clean.

LOOK AT THE RESULT.

Allaah loves people who are clean.
People look at the clean person with respect.
People who are always clean are called good and respectable people, but those who are dirty are called ignorant and uncivilised.
By remaining clean, a person becomes good natured.

Oh children! You must always stay clean.

Wash your face and hands every morning.
Brush your teeth with a Miswaak every day.
By brushing every day, the germs in the mouth will be removed.
The teeth will then not decay, and no diseases will spread.

Make wudhu before every salaah.
Bath every day, or at least every Friday.
Keep your clothing clean.
If you have some (halaal) perfume, you should use it on your clothing.

The place where you live must always be kept clean.

Always keep your heart clean from evil beliefs, thoughts, jealousy, hatred, greed, anger and pride.

QUESTIONS.

1. Who does Allaah love?
2. What did our Nabi (sallAllaahu-alayhi-wa-sallam) says about cleanliness? What is half of Imaan?
3. What is the meaning of internal cleanliness?
4. What is the meaning of external cleanliness?
5. What is the benefit of using the Miswaak?
6. Give some benefits of remaining clean.

CLEAN WATER.

Clean water is water that can be used for wudhu, for bathing, and for washing things that are dirty.
The following waters are all clean water:

- Rain water.
- Water from melted snow or hail.
- Seawater.
- Water from a river or a stream.
- Spring water.
- Well water.
- Water from a large pond or dam.

IMPURITIES.

Some examples of impurities are:
Urine, stool, puss, blood, liquor, the body and skin of an animal that died on it's own.

All impurities are filthy and are disliked.
They damage the health.
Therefore, if any impurity is on the clothes or body, it must be washed off immediately.

THE METHOD OF CLEANING IMPURITIES.

The impure clothes should be washed three times. Each time, all the water must be squeezed out of the clothes.

ISTINJAA.

Istinjaa means to clean the urine or stool left on the body after relieving yourself.

Our Nabi (sallAllaahu-alayhi-wa-sallam) taught us everything. He even taught us how to make Istinjaa.

We make Istinjaa so that all impurities can be removed from our bodies, and so that even the smell does not remain.

Therefore it is best to first use toilet paper or mud pieces to clean. Thereafter, we should wash with water.

One mud piece is enough to dry up urine, but three or five are needed to clean stools. Water must be used after the mud pieces (or toilet paper).

When we will do this properly, we will be clean, and no unpleasant smell will remain.
We will also be using less water in this way.

We should only make wudhu when we are sure that no drop of urine will still come out.

If we only use water without the mud pieces or toilet paper, it will also be correct.
We can make Istinjaa with toilet paper, mud pieces, or even a clean brick or stone, as long as it is smooth.

We cannot make Istinjaa with:

- Anything that has to be respected, e.g. food.
- Anything that may be useful, e.g. paper, cloth.
- Anything that is so smooth that it cannot clean, e.g. bone, glass.
- Coal.

- Things that are impure, e.g. dung, animal droppings. It is Makrooh Tahreemi to make Istinjaa with these things.

It is permissible to only use that paper, which is specifically made for Istinjaa (toilet paper).

THE ETIQUETTE OF VISITING THE TOILET.

- Before entering the toilet, read:

Allaahumma-inni-a'oodhu-bika-minal-khubuthi-wal-khabaa-ith
(Oh Allaah! I ask Your protection from the male and female Shaytaan)

- We must enter the toilet with the left foot.
- Any foot may be placed first on the squatting area.
- We should not take off our trousers while standing, but we should do so as we are going into a sitting position.
- We should lean on our left leg when sitting down.
- Remember! We should not face towards the Qibla.
- Remember! Our backs should also not face the Qibla.
- We should also not face the sun or the moon.
- If the toilet is open, do not face the wind because it will blow the urine on to your body and clothes.
- Do not look at your private part.
- Do not look at the stools or the urine.
- Do not touch the private part if you do not have to. (If you must, use the left hand).
- Always cover your head in the toilet.
- Do not talk in the toilet.
- Step out of the toilet with the right foot.
- After coming out of the toilet, read:

Ghufraanaka-Al'Hamdulillah-hilladhi-adh-haba-annil-adha-wa-aafaani
(Oh Allaah! I ask forgiveness from You. All praise is for Allaah, Who has removed impurity from me and has given me comfort)

5. Do not read any du'aa when you are inside the toilet because it is disrespectful to say Allaah's name in the toilet. We must only read the du'aas outside the toilet.
6. If we have to relieve ourselves in a place where there are no toilets, we must find a place where none can see us.
7. We must not relieve ourselves:
8. * on the street
9. * in a hole
10. * under a tree that gives shade
11. * under tree that bears fruit
12. * in a river, a stream, a pond or dam.
13. We must never urinate while standing. This is very ill-mannered uncivilised in Islaam.

QUESTIONS.

1. What is Istinjaa?
2. How many mud pieces must be used after passing stools?
3. What are the benefits of Istinjaa?
4. When should we begin making wudhu?
5. With what can we make Istinjaa?
6. With what can we **not** make Istinjaa?
7. What are the du'aas for entering and leaving the toilet?
8. Where should we read these du'aas?
9. Where can we **not** face when sitting in the toilet?
10. What should we **not** do when in the toilet?
11. What is wrong with standing and urinating?

WUDHU.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) once told the Sahaaba (R.A), "Come, I will tell you those things that, if you will do them, Allaah will forgive your sins and raise your positions. Those things are:

1. Making wudhu properly when it is difficult, e.g. with cold water when the weather is very cold.
2. Going to the Masjid very often.
3. Waiting for the next salaah after one salaah.

Look Children! You must always think about your salaah. You must not forget your salaah and you should NOT only think about playing and doing your work.

At the time of salaah, the boys **must** go to the Masjid and perform the salaah with Jamaa'ah.
If a boy makes his salaah at home, he will not get the rewards (Thawaab) of going to the Masjid.
He will also not get the rewards of performing salaah with Jamaa'ah.

Look Children! It is best that you make wudhu at home, and then go to the Masjid. Then, Nabi (sallAllaahu-alayhi-wa-sallam) said that a sin will be forgiven for every step and a position will be raised with every step. [Bukhari]
We will then get the Thawaab of performing salaah from the time wudhu is made.

If a person cannot make wudhu at home, he can do it in the Masjid.

Remember that the wudhu must be made properly.
Wudhu will be made properly when you:

1. Face the Qibla.

2. Do not talk of worldly things.
3. Read “Bismillah” at the beginning.
4. Do not waste water.
5. Do not splash water on to the face so hard that drops fall on to the next person.
6. Make Masah of the entire head, the ears and the neck. Masah of each part must only be made once.

We should remember that wudhu must be made like this even if the water is cold, if we are rushing, or if we are tired or sleepy.

Another benefit of making wudhu properly is that all the parts of the body that are washed will shine brightly on the Day of Qiyaamah. In this way, Nabi (sallAllaahu-alayhi-wa-sallam) will be able to recognise his ummah.

One day, the Sahaaba (R.A) asked Rasulullaah (sallAllaahu-alayhi-wa-sallam), “How will you recognise your ummah on the Day of Qiyaamah, when there will be so countless people?”

Nabi (sallAllaahu-alayhi-wa-sallam) replied, “I will recognise them because their faces, arms and feet will be shining with the effect of wudhu.”

Nabi (sallAllaahu-alayhi-wa-sallam) explained to them that a person who has horses with white legs, he will be able to recognise his horses even though they are with millions of black horses. In this way, he will be able to recognise his ummah very easily.

THE FARAA'IDH OF WUDHU.

There are four Faraa'idh (plural of Fardh) in wudhu:

1. To wash the entire face once; from the top of the forehead to below the chin, and from one earlobe to the other earlobe.
2. To wash both the arms once with the elbows.
3. To make Masah of a quarter of the head.
4. To wash both the feet once with the ankles.

The meaning of these actions being Fardh is that these parts must be washed.
Wudhu will not be made if any of these parts are left out, or even if an area of a hair's breadth remains dry.
If only these parts are washed, a person can perform salaah with this wudhu. However, he will not get the full Thawaab of the wudhu.

If the parts of wudhu were washed without the intention of wudhu, salaah can be made, e.g. by bathing or diving into a clean pool.
However, the full reward of wudhu will not be received because the person left out the Sunnah act of making an intention.

THE SUNNAH ACTS OF WUDHU.

1. Making an intention.
2. Reading "Bismillah".
3. Washing both hands till the wrists thrice.
4. Brushing with the Miswaak.
5. Gargling the mouth thrice.
6. Putting water into the nostrils thrice.
7. Washing every limb thrice.
8. Making Khilaal of the beard.
9. Making Khilaal of the fingers and toes.
10. Making Masah of the entire head once (i.e. passing wet hands over the head).
11. Making Masah of both ears.
12. Making wudhu in sequence.
13. To wash one limb after the other so that no limb gets dry before the next one is washed.

The meaning of the above acts being Sunnah is that a person will be rewarded for carrying them out.
If any of these acts are left out, the wudhu will be correct (one can make salaah with it). However, he will not receive the full reward of the salaah.

It is incorrect to leave out any of these acts purposely.
It is a great sin to purposely leave out these actions very often.

THE MUSTAHABBAAT OF WUDHU.

These are five:

1. Making wudhu while sitting on a high, clean place.
2. Facing the Qibla while making wudhu.
3. Making wudhu by oneself, i.e. not taking help from anyone.
4. Making Masah of the neck.
5. Beginning with the right limbs.

A person will be rewarded for doing these actions, but it will not be a sin to leave them out.

THE ETIQUETTE OF WUDHU.

1. The right hand should be used to put water in the nostrils. Thereafter, the little finger of the left hand should be used to clean the nostrils.
2. Wudhu should be made before the time for salaah sets in.
3. Rings, nose rings and bangles must be moved to allow water to reach the skin beneath them. If they are too tight to allow water beneath them, they will have to be removed.
4. After making wudhu, a person should read Durood, the Kalimah Shahaadah and the following du'aa:

Allaahummaaj-alni-minat-tawwaabeena-waj-alni-minal-muta-tahhireen
(Oh Allaah! Make me from those who repent and make me from those who are very clean)

5. Stand and drink the leftover water of wudhu.
6. Perform two rakaahs of Tahiyyatul Wudhu salaah after performing wudhu.

Besides these, there are many more etiquette of wudhu that are written in bigger books of fiqh.

A person who carries out these etiquette of wudhu will be praised, but will not be blamed for leaving them out.

THE MAKROOH ACTS OF WUDHU.

The following acts are Makrooh in salaah:

1. Making wudhu in a dirty place.
2. Cleaning the nose with the right hand.
3. Using more water than necessary.
4. Talking of worldly things.
5. Making wudhu against the Sunnah method.
6. Taking help from someone unnecessarily.
7. Splashing water on the face.
8. Using insufficient water.

QUESTIONS.

1. What actions cause sins to be forgiven and positions to be raised?
2. What is the meaning of making wudhu properly when it is difficult?
3. Why should boys not perform salaah at home?
4. How will the Muslims be recognised on the Day of Qiyaamah?
5. What is a Fardh? How many Faraa'idh are there in wudhu? What are these Faraa'idh?
6. What is a Sunnah? How many Sunnah acts are there in wudhu? What are these Sunnah acts?
7. What is a Makrooh? How many Makrooh acts are there in wudhu? What are these Makrooh acts?
8. Mention any of the etiquette of wudhu you know?

GARGLING THE MOUTH.

1. Water should be taken with the right hand.
2. It is Sunnah to gargle the mouth when making wudhu. Of course, a person must be careful when fasting.

RINSING THE NOSE.

Water should be taken in the right hand and put in the nostrils. The water should then be inhaled into the nose. However, a person should not inhale so much that the water goes into the head.

A fasting person must only take the water to the nose, but must not inhale it.
It is Sunnah Mu'akkadah to gargle the mouth and rinse the nostrils in wudhu.

MAKING KHILAAL OF THE BEARD.

It is sunnah to make Khilaal of (i.e. to pass wet fingers through) the hairs that are inside and beneath the beard.

If the beard is small and sparse, that the skin beneath it is visible, then it will be Fardh for water to reach the skin.

KHILAAL OF THE FINGERS AND TOES.

The method of doing this is that the wet fingers of one hand should be passed through the fingers of the other hand.

To make Khilaal of the toes, the little finger of the left hand should be made wet and passed through the toes.
Begin with the little toe of the right foot, and finish off with the little toe of the left foot.

MASAH.

1. Masah means to wet the hands and pass them over a part of the body.

2. It is best to wet the hands every time Masah is made.

   It will be correct to use the wetness that remains on the hands after washing any part of the body. However, it will be incorrect to make Masah of any part of the body using the wetness of the hands after a previous Masah.

   It will also be incorrect to make Masah after making hands wet by touching a part of the body that was already washed or made Masah of.

3. If rain fell on a person's head, and he passed his dry hands over his head, the Masah will be made.

4. The Sunnah method of making Masah of the head is:

   - Using the last three fingers of both hands (kept together), pass them over the top of the head, beginning from the forehead and moving towards the nape.
   - Then use the palms of both hands to make Masah of the sides of the head, moving from the nape towards the forehead.
   - In this way, the entire head is completed.

5. If a person shaved his head or cut his nails after making wudhu, he will not have to repeat the Masah or wash his hands again.

6. The method of making Masah of the ears is:

- Make Masah of the inside of the ear using the Shahaadah (index) finger.
- Make Masah of the outside part of the ear using the thumbs.

Water should not be taken a second time to make Masah of the ears. The water taken for making Masah of the head is sufficient for the ears as well.

7. To make Masah of the neck, pass the backs of the hands over the neck. It is **WRONG** (a Bid'ah) to make Masah of the throat.

8. The water used to make Masah of the head is sufficient for Masah of the neck and ears as well.

   The water on the three fingers and palms are used for Masah of the head, the water on the Shahaadah (index) finger and thumb is used for Masah of the ears, and the water remaining on the back of the hands is used for the neck.

MASAH ON A BANDAGE.

If a person's injury is covered by a bandage, he can make Masah on the bandage if it will be harmful to wash or make Masah on the injury itself; or if it is too difficult to remove the bandage and replace it.

If this is not the case, one cannot make Masah over the bandage.
The person will then have to open the bandage and make Masah on the injury.

If the bandage covers more than the injury, it will be necessary to wash the area around the injury when making Masah on the injury.
If the bandage cannot be opened, Masah must be made on the entire bandage, not only on the area of the injury.

MASAH ON SOCKS.

MAS'ALA: It is permissible to make Masah on three types of socks:

1. Leather socks that cover the feet till the ankles.
2. Thick woollen socks that have a leather sole.
3. Woollen socks that are so thick that they will not tear if a person has to walk for at least three miles (4 ½ to 5 km), wearing these socks only.

MAS'ALA: There are a few conditions for Masah to be permissible on socks. These are:

1. The socks must be worn after washing the feet in wudhu.
2. The socks must be on when the wudhu breaks.
3. The socks must not be torn more than the extent of three small fingers.
4. The socks must not fall below the ankle while walking.

MAS'ALA: The method of making Masah on the socks is as follows:

- Wet the hands.
- Place the three fingers of each hand fully on the top of the toes.
- Pull the fingers upwards towards the ankles.
- It is not sufficient to merely use the fingertips.

MAS'ALA: The Masah of a Muqeem (a person who is in his hometown) will last for one day and one night.

The Masah of a Musaafir (a traveller) will last for three days and three nights.

FACTORS THAT BREAK WUDHU.

Those things that break wudhu are called the Nawaaqidh of wudhu. There are eight Nawaaqidh of wudhu.

1. To urinate, to pass stool, or for anything to come out of any private part.

2. Passing wind from behind. Wudhu will not break if wind is passed from the front private part. [Noorul Eedah]

3. When blood or puss flows on to any part of the body that has to be washed during wudhu or ghusl (bath).

4. Vomiting a mouthful.

5. Sleeping while laying down or leaning against something.

6. Falling unconscious for any reason.

7. Becoming insane.

8. To laugh loudly in a salaah that has Ruku and Sajdah. Therefore, laughing loudly in the Janazah salaah will not break the wudhu.

MAS'ALA: Wudhu will not break if blood or puss is merely visible from a wound. It will only break when the blood or puss flows out of the wound, and on to any area of the body that has to be washed during wudhu or Ghusl.

E.g. If blood flows out of the eye without touching any area outside the eye, then the wudhu will not be broken because it is not necessary to wash the inside of the eye in wudhu or in ghusl.

MAS'ALA: It is a grave sin to perform salaah without wudhu. In fact, some ulema say that the Muslim who performs salaah without wudhu is a kaafir because he is mocking at the Deen.

MAS'ALA: Washing a limb will be correct only when at least one or two drops of water drips after washing. It will not be regarded as washing when this does not happen, e.g. A person merely wets his hands and passes the wet hands over the face; or he washes the face with so little water that nothing drips off. In these cases the wudhu will be incorrect.

MAS'ALA: It will be correct to wash the Fardh areas of wudhu only once. However, it is Sunnah to wash them thrice. It will not be permissible to wash them more than three times.

MAS'ALA: Wudhu will be incorrect if even an area the size of a hair's breadth is left dry from those parts that are Fardh to wash.

MAS'ALA: If dough, or something similar, dries under a person's nail, wudhu will be incorrect if water cannot reach the skin beneath the dough.

MAS'ALA: Sometimes people apply some oil, ointment or cream on their feet when the feet dry up and crack. Wudhu will be correct if the person washes the feet without removing the ointment, oil or cream.

MAS'ALA: It is Fardh for a person with six fingers to wash the sixth finger. In a similar manner, it will be necessary to wash any extra part of the body that grows on such a limb that is Fardh to wash, e.g. a growth on the arm or feet.

MAS'ALA: If a person's arm is cut off, but the elbow or part of the arm below the elbow is still intact, it will be Fardh for him to wash that part of the arm, which is intact.

MAS'ALA: A person saw blood in a wound, which did not flow out. He wiped it off. He then saw blood again, and wiped it off. In this way, he saw blood several times after wiping it off.

Now, if the blood was so much that it would have flowed out if he had left it alone, his wudhu will break. However, if the blood would not have flowed if he had left it, his wudhu will not break.

MAS'ALA: Wudhu will break if a person vomits a mouthful or more of blood, bile, food or water. However, if he vomits only phlegm, his wudhu will not break, even if it more than a mouthful.

MAS'ALA: Wudhu will not break if a person slept without resting against anything, or if he slept in any posture of salaah, e.g. in Sajdah or Qa’dah.

However, if a woman sleeps in Sajdah, her wudhu will break. If a man falls asleep while making Sajdah like a woman, his wudhu will also break.

MAS'ALA: The wudhu of Allaah’s Ambiyaas (Alayhimus Salaam) does not break if they sleep because their hearts always remained awake.

MAS'ALA: Wudhu will not break when a person looks at his own satar, or at the satar of another person. (Satar is those parts of the body that a person has to keep covered at all times).

MAS'ALA: Wudhu will not break if a person found dry clots of blood after blowing his nose. Wudhu will only break if blood flows out of the nose in a fluid form.

MAS'ALA: If any fluid comes out of the ears when the ears are paining, this fluid is impure. Wudhu will then break if it flowed on to an area that has to be washed in wudhu or ghusl.

MAS'ALA: Wudhu will also break if a fluid came out of the navel after getting pain.

MAS'ALA: If any fluid came comes out of the eye because of pain or any injury, the wudhu will break.

MAS'ALA: Wudhu will not break if, while sitting, a person begins to fall asleep, but wakes up suddenly before falling. However, if he wakes up after almost falling down, his wudhu will break. Wudhu will not break if he remains sitting without falling.

MAS'ALA: Wudhu will break if a person falls asleep while leaning against a wall or something else.

MAS'ALA: Wudhu will break if a person faints (falls unconscious) or goes insane.

MAS'ALA: Wudhu will not break by touching the skin or meat of a dead animal.

MAS'ALA: Wudhu will not break by cutting the hair or the nails, on condition that no blood or puss flowed.

MAS'ALA: If the blood in the saliva is less than the saliva, wudhu will not break.
If the blood and saliva are equal, wudhu will still not break.
However, if the blood is more, then wudhu will break.

MAS'ALA: If the blood in the saliva comes from the head or from the chest, wudhu will break, even though the saliva is more than the blood.

MAS'ALA: If a person vomits pieces of clotted blood, then the wudhu will only break when the vomit is more than a mouthful. If this vomit is less than a mouthful, wudhu will not break.

MAS'ALA: If a person vomits thin or flowing blood, the wudhu will always be broken, even though it is less than a mouthful.

QUESTIONS.

1. How many Nawaaqidh of wudhu are there? What are they?
2. When will vomit break the wudhu? When will it not break wudhu?
3. Are the Nawaaqidh of wudhu pure or impure?
4. What will happen if there is blood in the saliva?
5. What is the least amount of times a limb has to be washed in wudhu?
6. To wash how many times will be Fardh? How many times will be Sunnah?
7. How will it be to wash a limb more than three times?
8. If a person has a growth on his forehead, must this also be washed?
9. After an arm was washed, the person passed his hand over this arm to make the hand wet. Can he use this hand to make Masah?
10. What is the law about the Miswaak? What should it be made of?
11. How long should the Miswaak be? How should a person use a Miswaak?
12. How should the nose be rinsed? What should a fasting person do?
13. How should a person gargle his mouth? What should a fasting person do?
14. If the skin beneath a person's beard can be seen, is it sufficient for him to only make Khilaal?
15. How must a person make Khilaal of the fingers?
16. What is the law regarding making Masah on a bandage?
17. On what types of socks is it permissible to make Masah on?
18. When will it be permissible to make Masah on socks?
19. How must a person make Masah on socks?
20. In what type of salaah will wudhu break if you laugh loud? In which type of salaah will it not break?
21. When will blood from the eyes break wudhu? When will it not break wudhu?

THE LAWS REGARDING THE MA'DHOOR.

A ma'dhoor is a person who has such an illness due to which impurities that break wudhu keep coming out of his body.
This does not allow him enough time to keep himself pure (in a state of wudhu).
E.g. (1) A person has an eye disease, due to which puss or other impure fluids keep flowing from his eyes all the time.
E.g. (2) A person has a disease, due to which drops of urine keep coming out all the time.
E.g. (3) A person has a disease, due to which he keeps passing winds from behind.
E.g. (4) A person has a disease in the stomach, due to which stools keep coming out.
E.g. (5) A person has a wound that keeps bleeding all the time.
E.g. (6) A person nose keeps bleeding all the time.

The law with regard to all the above cases is that the person must make a fresh wudhu for every salaah.

Every wudhu he makes will last the time of that salaah lasts, unless it breaks with any of the other Nawaaqidh. E.g. A Ma'dhoor, whose nose was bleeding, made wudhu for Zuhr. His wudhu will now last till Asr, but will break if he has to urinate, pass wind, etc.

In the time that his wudhu lasts, a Ma'dhoor may perform all types of salaah (Fardh, Waajib, Sunnah, Nafl).

If a Ma'dhoor made wudhu for Fajr, this wudhu will end as soon as the sun rises. If he wants to perform any other salaah after sunrise, he will have to make another wudhu.

If the Ma'dhoor made wudhu after sunrise, this wudhu will last till Zuhr (if it does not break with any of the other Nawaaqidh).

He will not have to make another wudhu for Zuhr. However, he cannot use this wudhu to perform his Asr salaah.

A Ma'dhoor will no longer remain a Ma'dhoor if his disease or wound stops completely for the duration of a complete time of salaah. E.g. The urine of a Ma'dhoor stops dripping completely for the entire period between Zuhr and Asr. He will now not be a Ma'dhoor anymore. He will now have to make wudhu only whenever the urine drips.

THE PURE SEERAH OF RASULULLAAH (sallAllaahu-alayhi-wa-sallam).

BIRTH.

There is a city in Arabia called Makkah. Our Nabi (sallAllaahu-alayhi-wa-sallam) was born in Makkah. He was not yet born when his father, Abdullah, passed away. Therefore, he was born as an orphan.

The mother of our Nabi (sallAllaahu-alayhi-wa-sallam) was Aamina, and his grandfather was Abdul Muttalib. A person from the family of Nabi (sallAllaahu-alayhi-wa-sallam) is called a Haashimi. Nabi (sallAllaahu-alayhi-wa-sallam) belonged to the Quraish tribe.

Just before Nabi (sallAllaahu-alayhi-wa-sallam) was born, his mother Aamina saw a dream. In her dream, someone told her, "Look! You will soon have a son, who will be the guide of humans. When he is born, you must say, 'I am handing this child over to Allaah."

She also saw a light, in which she saw the palaces of Basra, a city in Shaam.

A mother normally has a lot of pains before her child is born. However, Nabi (sallAllaahu-alayhi-wa-sallam) was such a blessed child. His mother did not have any pains.

Nabi (sallAllaahu-alayhi-wa-sallam) was born on a Monday, the 12th of Rabee'ul Awwal 571.

As soon as Nabi (sallAllaahu-alayhi-wa-sallam) was born, fourteen pillars in the palace of the king if Iran(Persia) fell down.

The king of Iran and his people did not believe in Allaah and worshipped fire. They had kept a fire burning for a thousand years, and never allowed it to stop. However, when Nabi (sallAllaahu-alayhi-wa-sallam) was born, the fire went off.

A river in Iran also dried up when Nabi (sallAllaahu-alayhi-wa-sallam) was born.

There was a person called Abraha, whom the king of Abysinnia made the governor of Yemen. In the year that Nabi (sallAllaahu-alayhi-wa-sallam) was born, Abraha marched to Makkah with an army of elephants. He wanted to destroy the Kaa'ba. He wanted the Arabs to rather come to the Kaa'ba that he had built in Yemen.

With His great power, Allaah sent a flock of birds. Each bird had a stone in it's beak, which it dropped down on the army of elephants. Look at Allaah's Greatness! The beaks of the birds did the work of guns, while the stones were like bullets. As a result, the entire army of elephants were destroyed.

Somehow Abraha managed to run away, but, on the way to Yemen, his arms and legs began to melt. Eventually, he died very badly in Yemen. This year is called Aamul Feel (The year of the Elephant).

Nabi (sallAllaahu-alayhi-wa-sallam)'s mother knew from the beginning that her child will be worthy of praises. When he was

born, she named him Ahmed. Thereafter, his grandfather named him Muhammad (the praised one).

Nabi (sallAllaahu-alayhi-wa-sallam) was the only child and had no brothers or sisters.

SUCKLING.

For a few days in the beginning, Nabi (sallAllaahu-alayhi-wa-sallam) suckled from his mother. Thereafter, he suckled from the slave of Abu Lahab, whose name was Thuwayba.

According to the custom of the Arabs, women from outside Makkah came to look for children to suckle. The women looked for the children of rich people. A good woman by the name of Haleema (RadhiyAllaahu-anhaa) could not find any children to take with her, so she was forced to take the orphan Nabi (sallAllaahu-alayhi-wa-sallam).

When she met with her friends, her camel began to give a lot of milk. She said that so much milk came out when she milked her camel, that her husband and herself could drink to their fill.

Even her own milk increased, from which she could feed her own son Abdullaah, as well as Nabi (sallAllaahu-alayhi-wa-sallam). Before she took Nabi (sallAllaahu-alayhi-wa-sallam), she had so little milk that Abdullaah would remain hungry.

Before she took Nabi (sallAllaahu-alayhi-wa-sallam) the animal she rode was very thin and very slow. However, after taking him, the animal became so fast that it beat all the others.

When Nabi (sallAllaahu-alayhi-wa-sallam) reached the house of Hadhrat Haleema (RadhiyAllaahu-anhaa), the village was suffering from a drought and the goats could not give any milk. However, as soon as Nabi (sallAllaahu-alayhi-wa-sallam) entered the village, the goats started giving milk, including those goats that never used to give milk before.

Nabi (sallAllaahu-alayhi-wa-sallam) stayed with Hadhrat Haleema (RadhiyAllaahu-anhaa) for two years. He always drank milk from the right side, while Abdullah drank from the left.

Nabi (sallAllaahu-alayhi-wa-sallam) never wanted to drink from Abdullaah's side because he was born to love justice.

When Nabi (sallAllaahu-alayhi-wa-sallam) stopped suckling, the first words he said were:

Allaahu-Akbar-Kabeera-wal-Hamdu-lillahi-Katheera-wa-SubhaanAllaahi-Bukrataw-wa-aseelaa

After Nabi (sallAllaahu-alayhi-wa-sallam) had stopped suckling two years later, Hadhrat Haleema (RadhiyAllaahu-anhum) returned him to his mother. However, she did not want to really part with him.

It so happened that a plague had broken out in Makkah at that time. Therefore, Hadhrat Haleema (RadhiyAllaahu-anhaa) was allowed to keep Nabi (sallAllaahu-alayhi-wa-sallam) with her for another two years.

CHILDHOOD.

After four years, Nabi (sallAllaahu-alayhi-wa-sallam) returned to his mother. When Nabi (sallAllaahu-alayhi-wa-sallam) was six years old, his mother took him to Madinah to visit her relatives.

On their way back to Makkah, she passed away at a place called Abwa. She was buried there. Hadhrat Ummu Ayman (RadhiyAllaahu-anhaa) brought Nabi (sallAllaahu-alayhi-wa-sallam) back to Makkah.

Nabi (sallAllaahu-alayhi-wa-sallam) then began to live with his grandfather, Abdul Muttalib. Two years later, Abdul Muttalib also passed away. Nabi (sallAllaahu-alayhi-wa-sallam) was then eight years old.

Although Nabi (sallAllaahu-alayhi-wa-sallam) had twelve uncles (father's brothers), but his real uncle was Abu Taalib. For this reason, Abdul Muttalib handed Nabi (sallAllaahu-alayhi-wa-sallam) over to Abu Taalib before he passed away.

As a boy of eight or nine, Nabi (sallAllaahu-alayhi-wa-sallam) began to stay with Abu Taalib. He was not naughty, never harmed anyone and was never stubborn. While other children were naughty and used to make a lot of noise, Nabi (sallAllaahu-alayhi-wa-sallam) was always quiet.

While other children used to be stubborn at mealtimes, Nabi (sallAllaahu-alayhi-wa-sallam) always ate quietly with his uncle.

When Nabi (sallAllaahu-alayhi-wa-sallam) was about nine years old, he felt that he should not be a burden on his uncle, so he decided to work. He then began to work as a shepherd and grazed goats for the people.

At the age of twelve, he asked his uncle if he could join him on trade journeys to Shaam. On these journeys, Allaah showed his marvellous powers, e.g. all the goods used to be sold at very good prices.

Another incident occurred when Nabi (sallAllaahu-alayhi-wa-sallam) and Abu Taalib came to the town of Basra. They entered the monastery of a monk called Buhayra. As soon as he saw Nabi (sallAllaahu-alayhi-wa-sallam), he said, “This is definitely the chief of all the Ambiyaas.”

When they asked him how he knew this, he said, “As you were coming down the mountain, I saw every tree and rock made Sajdah for him.” Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) and his uncle returned to Makkah.

Look Children!

- You should also not be naughty.
- Always respect your elders and behave yourselves.
- Do not go to the cinemas and theatres.
- Do not sing, dance and do other things that wastes your time.
- Do not do things that make you forget of Allaah.
- Do not do things that make your heart black and that will destroy your lives in this world and in the Aakhira (Hereafter).
- You must hate these things.
- A Muslim does not get involved in such things.

TRADE.

Trade (business) is a very good occupation, but a person needs money to start a business. However, Nabi (sallAllaahu-alayhi-wa-sallam) did not have much money.

There was a rich widow in Makkah, whose name was Khadeeja. Her business was always running well, but it once happened that she had none to care for the business for her.

Nabi (sallAllaahu-alayhi-wa-sallam) was then about 24 or 25 years old. It was his habit to always be truthful and trustworthy. Whoever met him would find him to be like this. His own people and strangers used to accept him. Everyone called him Saadiq (The Truthful) or Ameen (The Trustworthy). Saadiq and Ameen became his titles.

It was most fortunate for Hadhrat Khadeeja (RadhiyAllaahu-anhaa) that she heard about Nabi (sallAllaahu-alayhi-wa-sallam). She then got some people to discuss with Nabi (sallAllaahu-alayhi-wa-sallam), after which she appointed him to run her business for her.

It was the custom of the Arabs to sell their goods in Shaam. Therefore, Nabi (sallAllaahu-alayhi-wa-sallam) also prepared to leave on a journey to Shaam.

Hadhrat Khadeeja (RadhiyAllaahu-anhaa) was a very intelligent woman. She sent her slave Maysara with Nabi (sallAllaahu-alayhi-wa-sallam) to Shaam. Although she said that he was being sent to help Nabi (sallAllaahu-alayhi-wa-sallam), she also wanted him to see what happens on the journey.

However, Nabi Muhammad (sallAllaahu-alayhi-wa-sallam) was full of honesty and truthfulness. Blessings would follow him everywhere. With the little goods he had, he earned profits that

were three and four times the normal amount. He was so well mannered that Maysara began to like him very much.

Look Children! Trade is an excellent occupation for a Muslim, and its capital is honesty and trustworthiness.
If you remain truthful, trustworthy and well mannered, the people of the world will start loving you.

MARRIAGE.

When Hadhrat Khadeeja (RadhiyAllaahu-anhaa) heard about the journey from Maysara, she knew that a person with such great qualities must be a great person. Therefore, she proposed to marry him.

At that time, Hadhrat Khadeeja (RadhiyAllaahu-anhaa) was forty (40) years old and Nabi (sallAllaahu-alayhi-wa-sallam) was twenty-five (25) years old. He was from a family that was highly respected amongst all the Arabs. He was a man who every young and old person honoured. None called him by his name, but all called him Saadiq and Ameen. He was also a expert businessman.

In short, if he wanted, if he even hinted at it, he could marry any woman he wanted to. The woman's parents would also be proud to marry their daughter to him. However, Nabi (sallAllaahu-alayhi-wa-sallam) did not only want to marry only to please himself. It was for this reason that he accepted the proposal that Hadhrat Khadeeja (RadhiyAllaahu-anhaa) sent.

They were then married, and even had children. Every day, Hadhrat Khadeeja (RadhiyAllaahu-anhaa) began to love Nabi (sallAllaahu-alayhi-wa-sallam) more and more because of the good qualities that he showed. She loved him so much that she would do anything for him.

Nabi (sallAllaahu-alayhi-wa-sallam) loved to think about Allaah. This love increased so much that he used to spend much time in a cave in the mountain of Hira. From there, he could see the Kaa'ba and used to think about Allaah.

He used to return home when he needed to, and see to his family. A Muslim always thinks of Allaah and looks after his family. A Muslim does not only do one of these, but does leave out the other.

More than fourteen years after marriage, Nabi (sallAllaahu-alayhi-wa-sallam) was sitting in the cave of Hira one Monday. He was forty (40) years old then. He was thinking of Allaah, like he always did.

Suddenly, by Allaah’s command, Hadhrat Jibra’eel (Alayhis Salaam) came before Nabi (sallAllaahu-alayhi-wa-sallam). He greeted Nabi (sallAllaahu-alayhi-wa-sallam) with Salaam, and Nabi (sallAllaahu-alayhi-wa-sallam) replied to the greeting.

Nabi (sallAllaahu-alayhi-wa-sallam) asked him who he was, and Hadhrat Jibra'eel (A.S) replied, “I am Allaah’s angel, and I have brought Wahy (revelation) to you. Now please read!”

Nabi (sallAllaahu-alayhi-wa-sallam) told him that he could not read because he was an Ummi (someone who never learnt to read and write). Hadhrat Jibra'eel (A.S) then held Nabi (sallAllaahu-alayhi-wa-sallam) close to his chest.

Thereafter, Hadhrat Jibra'eel (A.S) again told Nabi (sallAllaahu-alayhi-wa-sallam) to read. Again, Nabi (sallAllaahu-alayhi-wa-sallam) gave the same reply that he cannot read. Hadhrat Jibra'eel (A.S) then held Nabi (sallAllaahu-alayhi-wa-sallam) close to his chest the second time. Thereafter, Hadhrat Jibra'eel (A.S) said to Nabi (sallAllaahu-alayhi-wa-sallam):

Iqra-bismi-Rabbikal-ladhi-khalaq-Khalaqal-insaana-min-alaq-Iqra-wa-Rabbukal-Akram-Alladhi-allama-bil-Qalam-Allamal-Insaana-maa-lam-ya’lam

This time, Nabi (sallAllaahu-alayhi-wa-sallam) read the above part of Surah Iqra, and memorised it.

Nabi (sallAllaahu-alayhi-wa-sallam) was very shocked after this and returned to his home, his body still shaking. He asked Hadhrat Khadeeja (RadhiyAllaahu-anhaa) to cover him with a blanket and told her the entire story.

When she heard the story, Hadhrat Khadeeja (RadhiyAllaahu-anhaa) immediately told Nabi (sallAllaahu-alayhi-wa-sallam) that he was certainly Allaah's true Ambiyaa, and that she was the first to believe in him.

The first Muslim man was Hadhrat Abu Bakr (RadhiyAllaahu-anhu).
The first Muslim woman was Hadhrat Khadeeja (RadhiyAllaahu-anhaa).
The first Muslim youth was Hadhrat Ali (RadhiyAllaahu-anhu).
The first Muslim slave was Hadhrat Zaid bin Haaritha (RadhiyAllaahu-anhu).
The first Muslim slave woman was Hadhrat Ummu Ayman (RadhiyAllaahu-anhaa).

These were amongst the very first Muslims.

TABLEEGH AND THE SERMON FROM THE HILL.

Nabi (sallAllaahu-alayhi-wa-sallam) spread Islaam secretly for almost two years. Thereafter, Allaah commanded him to openly preach to the people of his tribe.

Nabi (sallAllaahu-alayhi-wa-sallam) then climbed the Hill of Safa, which is in the centre of Makkah, and which is close to the Kaa'ba. From there, he called all the people of his tribe.

Standing on top of the hill, Nabi (sallAllaahu-alayhi-wa-sallam) asked the people, “If I tell you people that an army of your enemy is on the other side of this hill, ready to attack you, will you believe me?” They all said, “Yes, we will believe you because you are truthful and honest.”

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, “The army of death is behind you. I am warning you people about Allaah’s anger. I am speaking the truth. Allaah is One, and I am His Ambiyaa. Believe in this and leave the idols. Worship One Allaah only, obey His commands and despise evil acts. You will then be saved.”

However, the hearts of the people were trapped in Kufr and their minds were dirty with pride. They did not want to listen to him.

Even worse, his own uncle, Abu Lahab, shouted, “Oh Muhammad! May you be destroyed! Did you call us for this only?” Therefore, Allaah cursed Abu Lahab. After this, everyone left.

<u>Oh Muslims!</u> Always say the truth, even if it will make your friends your enemies.
Always say the truth, even though people stop talking to you.

The difficulties of this world are only for a few days, but the punishment of the Hereafter is much worse, and for a much longer period. Fear that which is worse!

As the days went by, Nabi (sallAllaahu-alayhi-wa-sallam)'s preaching increased, and the kuffaar also began to hate him more. They began to hate him so much that even the children on Makkah started hating him.

The kuffaar began to harm Nabi (sallAllaahu-alayhi-wa-sallam) and his Sahaaba (RadhiyAllaahu-anhum) in the worst of ways. They put thorns in his path, threw stones at him, and dragged the Sahaaba (RadhiyAllaahu-anhum) on the burning hot sand. Even their parents and relatives became their enemies and wanted to kill them. Eventually, the Muslims had to live very quiet lives in Makkah.

They did not suffer only for a few days or a few months. They suffered for many years. Due to this suffering, Allaah loved them very much. A person who becomes a Muslim does not lose courage because he knows that all the difficulties of this world are nothing compared to Jahannam.

These difficulties arose a pleasure for them because they know that they will gain the happiness of Allaah and Rasulullaah (sallAllaahu-alayhi-wa-sallam) because of these. All the thorns of hardship then seems like the petals of flowers.

Islaam is such a true and beautiful religion that a person loves it more and more, even though he has to suffer many hardships as a Muslim.

Oh Muslims! We have not been created for this world. You have not been created for comfort and pleasure. Muslims have been created to make sure that Allaah's commands are carried out in the world. They have to see that only Allaah is regarded as the Only True King.

Muslims are all soldiers in Allaah's army. Comfort and pleasures are haraam for a soldier because his special work is only to die.

QUESTIONS.

1. What was the dream that Nabi (sallAllaahu-alayhi-wa-sallam)'s mother saw before he was born?
2. What happened when he was born?
3. What is Aamul Feel? Why is it called this?
4. Who was Hadhrat Haleema (RadhiyAllaahu-anhaa)? What blessings did she gain?
5. What did Nabi (sallAllaahu-alayhi-wa-sallam) say after he stopped drinking milk?
6. What was the name of the person who suckled with Nabi (sallAllaahu-alayhi-wa-sallam)?
7. How many years did Nabi (sallAllaahu-alayhi-wa-sallam) live with Hadhrat Haleema (RadhiyAllaahu-anhaa)?
8. When did his mother pass away? Where did she pass away?
9. With whom did Nabi (sallAllaahu-alayhi-wa-sallam) live after his grandfather passed away?
10. By what titles did the people of Makkah call Nabi (sallAllaahu-alayhi-wa-sallam)?
11. Who was the slave of Hadhrat Khadeeja (RadhiyAllaahu-anhaa)? Why did she send him with Nabi (sallAllaahu-alayhi-wa-sallam)?
12. What is an Ummi?
13. What did Hadhrat Jibra'eel (A.S) teach Nabi (sallAllaahu-alayhi-wa-sallam)?
14. Why did Nabi (sallAllaahu-alayhi-wa-sallam) go to the cave of Hira?
15. Who were the first Muslims?

MIGRATION TO ABYSINNIA.

The kuffaar were very upset because Nabi (sallAllaahu-alayhi-wa-sallam) continued to preach Islaam. Even their children became the enemies of the Muslims, and wanted to kill them.

Eventually, the kuffaar came to Abu Taalib, and told, “Stop your nephew from preaching about Allaah. Otherwise, stop helping him.”

Abu Taalib told them, “I shall never stop my nephew, nor shall I ever stop helping him.” The kuffaar lost all hope when they heard this reply of Abu Taalib. As a result, Nabi (sallAllaahu-alayhi-wa-sallam) continued to spread Islaam. Each day, people loved him more, and many people secretly accepted Islaam.

The kuffaar could not bear to see this, so they again spoke to Abu Taalib. They told him that if he does not stop Rasulullaah (sallAllaahu-alayhi-wa-sallam), they will fight against him.

This time, Abu Taalib called for Nabi (sallAllaahu-alayhi-wa-sallam), and tried to convince him to stop preaching Islaam. Nabi (sallAllaahu-alayhi-wa-sallam) said, “I cannot stop speaking about Allaah and preaching Islaam. I will continue spreading Allaah’s true Deen, or die doing this.” When Abu Taalib saw how determined Nabi (sallAllaahu-alayhi-wa-sallam) was, he said, “Alright! Do as you please. None can tell you anything as long as I am alive.”

When the kuffaar saw that Nabi (sallAllaahu-alayhi-wa-sallam) was not prepared to listen to them, they started harming the Muslims. The began throwing thorns in his path, throwing stones at him, and even placed the intestines of a camel on Nabi (sallAllaahu-alayhi-wa-sallam) while he was performing salaah.

The kuffaar dragged some of the Sahaaba (RadhiyAllaahu-anhum) on the burning sands. They put some of them on mats, and then put these mats on fire. They even pierced the eyes of some Sahaaba (RadhiyAllaahu-anhum), and hung them with cloths around their necks.

When difficulties became too difficult to bear, Nabi (sallAllaahu-alayhi-wa-sallam) allowed the Muslims to migrate to Abysinnia. In the month of Rajab, the fifth year after (declaring) Ambiyaahood, fifteen Muslims left for Abysinnia. Amongst this group was the daughter of Nabi (sallAllaahu-alayhi-wa-sallam), Hadhrat Ruqayya (RadhiyAllaahu-anhaa), and her husband, Hadhrat Uthmaan (RadhiyAllaahu-anhu).

Hijrah (migration) is when a person moves from one place to another to protect his/her Imaan and Deen.

This was the first Hijrah that took place in Islaam. After this group, another group of about 82 or 83 men and 18 women also left for Abysinnia. They lived peacefully there.

However, the kuffaar of Makkah could not allow this. They left for Abysinnia with plenty of presents and expensive gifts for the king of Abysinnia, who was called Najaashi.

They tried to convince Najaashi that the Muslims were mad people who had run away from Makkah. They asked him to send them back to Makkah.

However, Najaashi called for the Muslims first. After hearing what Hadhrat Ja'far (RadhiyAllaahu-anhu) had to say, Najaashi said, "I can never chase away people who have left the homes, and have come to my country, hoping to gain my justice and sympathy." He then sent the kuffaar away.

QUESTIONS.

1. What did the kuffaar complain to Abu Taalib? What did he tell them?
2. What did Nabi (sallAllaahu-alayhi-wa-sallam) say when Abu Taalib tried to stop him from preaching?
3. What did the kuffaar do to harm Nabi (sallAllaahu-alayhi-wa-sallam) and the Muslims?
4. When did the first group of Muslims leave for Abysinnia? Which relatives of Nabi (sallAllaahu-alayhi-wa-sallam) were with this group?
5. What reply did Najaashi give to the kuffaar?

THE BOYCOTT.

The kuffaar never got tired of beating and hurting the Muslims, but they were surprised to see that the number of the Muslims was still increasing, despite their efforts.

The kuffaar spied on the Muslims, made noise in Nabi (sallAllaahu-alayhi-wa-sallam)'s gatherings, and even watched every street and door to make sure that no person can reach Rasulullaah (sallAllaahu-alayhi-wa-sallam). They also did not stop harming the Muslims. However, despite all of this, more and more people became Muslims.

Eventually, the leaders of the kuffaar got together to decide what was to be done. After much thinking, they decided to kill Nabi (sallAllaahu-alayhi-wa-sallam) so that everything comes to an end. However, they realised that the relatives of Nabi (sallAllaahu-alayhi-wa-sallam) would stop them, even though the useless Abu Lahab was with the kuffaar.

Finally, they decided that they will sent Nabi (sallAllaahu-alayhi-wa-sallam) and all his family and followers out of Makkah. None will be allowed to marry them, trade with them, work with them and even talk to them. This is called a boycott.

All the kuffaar agreed to this and wrote out a notice for this. All the leaders of the kuffaar tribes signed this notice, and they hung it on the Kaa'ba.

When everyone started acting on this notice, the Muslims were forced to leave Makkah. They went to live in the Valley of Abu Taalib. Although everything was sold in Makkah, the people selling were kuffaar. They therefore refused to sell anything to the Muslims.

If the boycott was to be for a few days only, the Muslims could have lived on the food they had stored and food that they

managed to hide from the kuffaar. However, there was no time limit for the boycott. It was meant to last the entire lifetime. It is impossible to relate the sufferings and hardships of hunger, thirst, heat and cold that the Muslims went thorough.

There was only one thing for them to eat, which the kuffaar could not stop. It was the trees and plants. The Muslims were forced to eat the leaves of trees, the roots, and grass. This was all they had to eat.

They suffered so much that grown men used to fall unconscious because of hunger, children used to cry endlessly, and mothers had no milk to give their babies. Even if rocks had to see their situation, they would break, but the hearts of the kuffaar did not get soft.

The boycott began in the seventh (7th) year of Ambiyaahood. Three years later, Allaah made termites eat up the notice that hung on the Kaa'ba. It was then only that the boycott stopped. Nabi (sallAllaahu-alayhi-wa-sallam) was fifty (50) years old at that time.

QUESTIONS.

1. What is a boycott?
2. Where did the Muslims live during the boycott?
3. What difficulties did the Muslims suffer during the period of the boycott?
4. When did the boycott begin, and when did it end?

FIGHTING EVIL WITH GOOD.

Our Nabi Muhammad (sallAllaahu-alayhi-wa-sallam) was once on a journey during the afternoon. Since it was very hot, he got off his camel to take a rest. All the Sahaaba (RadhiyAllaahu-anhum) also did the same.

Nabi (sallAllaahu-alayhi-wa-sallam) took shade under a tree that was a bit far from the others. Since Nabi (sallAllaahu-alayhi-wa-sallam) was very tired, he fell asleep as he lay down in the shade.

A kaafir was waiting nearby to ambush Nabi (sallAllaahu-alayhi-wa-sallam). When he saw that Nabi (sallAllaahu-alayhi-wa-sallam) was lying down far from the others, he ran towards the tree. When he reached there, he held the sword in his hands, ready to attack Nabi (sallAllaahu-alayhi-wa-sallam).

Nabi (sallAllaahu-alayhi-wa-sallam) opened his eyes when the person was standing there with the sword in his hand. The kaafir was sure that he would have the upper hand over Nabi (sallAllaahu-alayhi-wa-sallam), so he said boastfully, “Oh Muhammad! Who will save you now?”

Without feeling scared at all, Nabi (sallAllaahu-alayhi-wa-sallam) replied, “Allaah!” The kaafir was so surprised by the reply and because Nabi (sallAllaahu-alayhi-wa-sallam) was calm, that he began to shiver. He even dropped the sword.

Nabi (sallAllaahu-alayhi-wa-sallam) stood up, took the sword, got hold of the kaafir, and said, “Now who will save you?” Since the kaafir did not believe in Allaah, he did not trust in Allaah to save him. Therefore, he said, “Besides you, none can save me.”

Nabi (sallAllaahu-alayhi-wa-sallam) left him alone and forgave him. Thereafter, he always remained most thankful to Nabi (sallAllaahu-alayhi-wa-sallam).

QUESTIONS.

1. When a person trusts in Allaah, what effect does it have on him?
2. What will be the effect of this on others?
3. If a person trusts in Allaah, how will he treat others?
4. What is the meaning of:
   - Journey?
   - Ambush?
   - Attack?
   - Boastful?
   - Calm?
   - Effect?
   - The upper hand?
   - Forgave?

PARENTS.

The position of parents is very high. They must be respected with all the heart. They must be loved from the heart.

Allaah says in the Qur'aan, **"Your Rabb has commanded that you only worship Him and that you treat parents kindly.'** Allaah also say that you should not speak to your parents disrespectfully, and that you should not answer them harshly. You must speak to them gently.

Allaah also says that you must make the following du'aa for your parents: **"Oh my Rabb! Show mercy to them as they grew me up when I was young."**

Therefore, the first duty a person has to do is to worship Allaah only. The second duty a person has is to show respect and kindness towards his parents. He must always serve them and make du'aa for them.

Nabi (sallAllaahu-alayhi-wa-sallam) also stressed that it is very important to serve and respect parents.

- Nabi (sallAllaahu-alayhi-wa-sallam) said, "Allaah's pleasure is in the pleasure of parents, and Allaah's anger is in the anger of the parents."

- Once, a person asked Nabi (sallAllaahu-alayhi-wa-sallam), "Oh Rasulullaah (sallAllaahu-alayhi-wa-sallam)! What are the duties of a child to his parents?"

  Nabi (sallAllaahu-alayhi-wa-sallam) replied, "They are both your Jannah and your Jahannam." This means that a person will enter Jannah if he serves his parents, but he will enter Jahannam if he disobeys them.

- ➡ Nabi (sallAllaahu-alayhi-wa-sallam) once said, "Shame be on the person whose parents become old in front of him, and he does not enter Jannah by serving them. Shame be on him a hundred times!"

- ➡ Our Nabi (sallAllaahu-alayhi-wa-sallam) also said that the worst sins are:

  1. Shirk.
  2. Disobeying parents.
  3. Taking false oaths.

Therefore, it is compulsory for us to serve our parents with all our hearts and with happiness. We must not speak to them disrespectfully, even by mistake.

A person must treat his parents well even though they may not be Muslims.

Religion is a duty we owe to Allaah, which comes first in our lives. Therefore, we must not even listen to our parents if they tell us to do something against Islaam.

Besides this, we must listen to everything they tell us when it comes to the things of this world and living together. We must always treat them gently. Treating them kindly will not stop even if their religion may be different from ours.

QUESTIONS.

1. What does Allaah say in the Qur'aan about treatment of the parents?
2. When will parents be Jannah for a person?
3. When will they be Jahannam for their children?
4. How must a Muslim person treat his parents if they are Jews, Christians, or belong to some other religion?

5. Why will we not listen to our parents if they tell us to do something against Islaam? Why will we still listen to what Allaah says?

SERVING THE MOTHER.

Once, a person asked Nabi (sallAllaahu-alayhi-wa-sallam), "Oh Rasulullaah (sallAllaahu-alayhi-wa-sallam)! Who must I serve?" Nabi (sallAllaahu-alayhi-wa-sallam) replied, "Your mother."

The person asked again, "Who else should I serve?" Nabi (sallAllaahu-alayhi-wa-sallam) replied, "Your mother."

The person asked for the third time, "Who else should I serve?" Nabi (sallAllaahu-alayhi-wa-sallam) replied, "Your mother."

When the person asked the fourth time, "Who else should I serve?" Nabi (sallAllaahu-alayhi-wa-sallam) replied, "Your father."

Look Children! In most cases, people have more fear for their fathers. Therefore, they serve their fathers better and have more respect for them. They are generally negligent of showing respect to their mothers and serving them.

It is for this reason that Rasulullaah (sallAllaahu-alayhi-wa-sallam) stressed that mothers must be served so well. She should be served first and best.

A mother experiences great hardships for her children. For years she has to clean their urine and stools. She sacrifices her sleep just to make her children sleep, and stays awake through many nights for them. For these reason, it is most important to serve her.

Look Children!

- Respect you mothers.
- Listen to what she says.
- Never make her angry.
- Always make du'aa for your parents.

- ❖ Allaah accepts the du'aa that parents make for their children.
- ❖ A mother is a very great bounty.

QUESTIONS.

1. Why did Nabi (sallAllaahu-alayhi-wa-sallam) stress three times that the mother must be served?
2. Why is it important that a person serves and respects his mother?

SERVING THE CREATION.

Serving the creation means that:

- We must be kind to everything that Allaah created.
- We must have concern and desire to be good to everyone, including the old, the young, the good, the bad, weak and the strong.
- Our hearts must be hurt whenever any person or other living creature is in difficulty.
- We must be concerned to remove the difficulty.

Nabi (sallAllaahu-alayhi-wa-sallam) said:

- “Have mercy on those who are on earth, then The One in the sky (Allaah) will have mercy on you."

- “A wicked person is one who does not show mercy.”

- “Allaah will not have mercy on those who do not show mercy to others.”

We will be serving the creation when:

- Give water to the thirsty.
- Feed the hungry.
- Show directions to travellers.
- Removing rocks, bricks, thorns, etc from the road.
- Removing such things from the path, which may cause people to slip, like banana peels.
- Helping a person to carry something heavy.
- Helping to cure a sick person.
- Helping children, women and weak people to do their work.

A person will gain great rewards by doing any of the above actss. Nabi (sallAllaahu-alayhi-wa-sallam) has spoken about the virtues of doing these.

The Sahaaba (RadhiyAllaahu-anhum) were so great that, when the second Khaleefa of Islaam, Hadhrat Umar (RadhiyAllaahu-anhu) passed away, an old woman was crying very bitterly. She said that Hadhrat Umar (RadhiyAllaahu-anhu) used to come to her house every morning. He would fetch water for her, clean her house, and put everything in place.

If the Khaleefa, who is the most important person, used to do this, what was the condition of the other Sahaaba (RadhiyAllaahu-anhum)?

Hadhrat Mu'tasim Billah was a Muslim king. One day, he was out riding in his coach. Since it was the rainy season, rain was pouring down. On the way, he saw an old woman, whose donkey was stuck in the mud. The donkey was carrying a bundle of wood on it's back.

Hadhrat Mu'tasim Billah got off his coach and got drenched in the rain as he reached the donkey. He took the heavy load of wood off the donkey's back, and took the donkey out of the mud. He then gave the woman four thousand coins.

We will now relate a conversation that will take place between Allaah and His servants on the Day of Qiyaamah. You should always remember this.

Nabi (sallAllaahu-alayhi-wa-sallam) has informed us that Allaah will tell people on the Day of Qiyaamah:

Allaah: "Oh children of Aadam! When I asked you for food, you did not give Me."

The people: "Oh Allaah! You are the Rabb of the universe. You give food to everyone. How can You ask for food?"

Allaah: "My certain servant was hungry and asked you for food, but you did not give him food. If you had given him food, you would have found Me with him."

Allaah: “Oh children of Aadam! When I asked you for water, you did not give Me.”

The people: “Oh Allaah! You are the Rabb of the universe. You give created water to all, and give water to the thirsty. How can You ask for water?”

Allaah: “My certain servant was thirsty and asked you for water, but you did not give him. If you had given him water, you would have found Me with him.”

Allaah: “Oh children of Aadam! You did not visit Me when I was sick?”

The people: “Oh Allaah! You are the Rabb of the universe. You are the One who cures the sick. How can You ever get sick?”

Allaah: “You did not visit My certain servant when he was sick. Did you not know that you would have found me there if you had visited him?”

Therefore, you have to love Allaah’s creation if you love Allaah. Your heart must be filled with compassion. You should be happy to serve others.

Now, lastly, remember another hadith of Rasulullaah (sallAllaahu-alayhi-wa-sallam) :

“All the creation are like Allaah’s family. Therefore, the person whom Allaah loves most is the one who treats Allaah’s family the best.”

QUESTIONS.

1. What is the meaning of:
    - Desire?
    - Virtue?

- Creation?
- Children of Aadam?

2. What is the meaning of serving the creation?
3. Who is The One in the Sky? How can we gain His mercy?
4. On whom does Allaah **not** have mercy?
5. What must we do if we love Allaah?

RESPECT FOR THE USTAADH.

The position of the ustaadh is as important as the position of the parents. He teaches us knowledge. He tells us the difference between right and wrong. He teaches us everything that is good.

The ustaadh loves those children most who respect him, and who show interest in their lessons. Such children gain good fortune, go far ahead, and their names become famous in the world.

You must have heard the name of Hadhrat Haaroon Ar-Rasheed who was a very great king. When he was a child, he had the desire to serve his ustaadh.

Whenever the ustaadh wanted to make wudhu, Haaroon would rush to bring him a jug of water. With respect, he used to stand beside the ustaadh and pour water for him.

A great person is one who has a great interest in his studies. He is a person who has great respect for knowledge. The person who had respect for knowledge, will also have respect for his ustaadh.

QUESTIONS.

1. Who is a great person?
2. What is the position of the ustaadh?
3. Why must we respect the ustaadh?
4. Who was Hadhrat Haaroon Ar-Rasheed?
5. What was his desire when he was a small boy?
6. What is the meaning of:
    - Good fortune?
    - Knowledge?
    - Respect?

RELATIVES, ELDERS AND OLD PEOPLE.

Just as we treat our parents, it is also necessary to serve and respect our relatives.

Nabi (sallAllaahu-alayhi-wa-sallam) said, "It is a very great virtue to respect and serve those people who meet with one's father."

A person once said to Nabi (sallAllaahu-alayhi-wa-sallam), "Oh Rasulullaah (sallAllaahu-alayhi-wa-sallam)! I have committed a sin. What can I do to get this sin forgiven?"

Nabi (sallAllaahu-alayhi-wa-sallam) asked him, "Do you have a mother?" "No," said the person.

"Do you have an aunt (mother's sister)?" Nabi (sallAllaahu-alayhi-wa-sallam) asked.

When the person said, "Yes," Nabi (sallAllaahu-alayhi-wa-sallam) said to him, "Then serve your aunt (mother's sister)."

This means that a person will be greatly rewarded for serving his aunt (mother's sister), just as he will be rewarded for serving his mother. By serving one's mother, a person's sins are forgiven and his good actss increase. In the same way sins are forgiven and good actss also increase when a person serves his aunt.

Nabi (sallAllaahu-alayhi-wa-sallam) said that a person must always remember his family tree so that he will know who his relatives are, and so that he may serve them. When people serve their relatives, love grows between them, and they gain blessings in their sustenance and their lives.

The ustaadh and father-in-law must be respected like the father. Nabi (sallAllaahu-alayhi-wa-sallam) also said, "You have

three fathers. The one from whom you were born (your real father), the one who teaches you knowledge (ustaadh), and the one who gave his daughter to you (father-in-law)."

It is also compulsory for women to keep their husbands happy. It is also necessary that the daughter-in-law serves her father-in-law and her mother-in-law, and that she keeps them happy.

<u>Look Children! Always Remember!</u>

- You must respect every elder and old person.

- Nabi (sallAllaahu-alayhi-wa-sallam) said that Allaah will give respect to the person who respects old people, and Allaah will make other people serve the person who serves old people.

- Nabi (sallAllaahu-alayhi-wa-sallam) also said that a person cannot be called a Muslim if he does not respect his elders and does not have mercy on the youngsters.

QUESTIONS.

1. What is the benefit of serving relatives?
2. What duty do we owe to our aunts, uncles, and those people who meet with our fathers?
3. Why did Nabi (sallAllaahu-alayhi-wa-sallam) say that we should remember our family trees?
4. What is the position of the ustaadh and the father-in-law?

GOOD AND BAD COMPANY.

Just as how perfume and smoke from a fire has an effect on a person's clothes, sitting in good and bad company also has the same effect on the heart and habits of a person.

When you will remain in good company, you will hear and learn good things. Good habits will come into your life.

However, if you sit in bad company, you will learn evil things, and bad habits will come into your life. You will then also become a bad person.

Nabi (sallAllaahu-alayhi-wa-sallam) said, "A person walks on the path of his friends. So you should see who your friends are."

Nabi (sallAllaahu-alayhi-wa-sallam) gave the example of good and bad company like this:

"A good friend is like a person who sells musk. It is very possible that he will give you some musk, or you will buy some from him. The least that will happen is that the fragrance of the musk will come on to you. A bad friend is like a person who keeps a furnace burning. It is possible that a burning spark will get on to your clothing and burn it up. Otherwise, the least that will happen is that smell of the smoke and ash will come on to you."

Therefore, you should always be with children who are intelligent, who have interest in their studies, who are particular about salaah, who recite the Qur'aan, who are well mannered, who stay clean, and who people regard as good children.

Do not even stand near mischievous children who talk nonsense, who are in the habit of swearing, who do not

perform salaah, have no interest in their studies, and who only think about playing, flying kite, playing cards and other games.

These children have a bad name, and their habits will come into you. As a result, you will become just like them.

QUESTIONS.

1. Write about the effects of good and bad company.
2. What is the example of a good and a bad friend?
3. With what type of children should you keep company?

THE TRUE AND TRUTHFUL BOY.

Allaah commands in the Qur'aan: **“Oh people with Imaan! Fear Allaah speak what is right.”**

The truth is when a person says things as they are, without adding or subtracting anything.

Lying is when the person adds or subtracts something from the incident; when he says that something happened when it did not happen, or says that something did not happen, whereas it did happen.

Islaam commands us to say things as they happened, without adding or subtracting. Islaam has made the truth compulsory on every occasion, and has made lying “haraam”.

Our Nabi (sallAllaahu-alayhi-wa-sallam) said, “The truth takes a person to good, and good takes a person to Jannah. Lying takes a person to evil, and evil takes a person to Jahannam.”

Nabi (sallAllaahu-alayhi-wa-sallam) also said, “The worst deception is to tell your brother something about which he thinks that you are truthful, but your are lying.”

Rasulullaah (sallAllaahu-alayhi-wa-sallam) also said, “The truth always saves, while lying always destroys.”

<u>Look Children!</u> Every child knows the great saint who was born in Jaylaan. His name was Abdul Qaadir. His father passed away when he was still young. As he got bigger, he had the desire to study Deeni knowledge. Since there was no madrasah in his town, people used to go to Baghdaad to study.

Therefore, he greeted his mother, who was a very pious lady, and got ready to leave. His mother sewed forty gold coins into his clothes, under his armpits. She then told him, “My son!

Always remember this advice of mine. Always speak the truth, and never lie." Thereafter, he left with a caravan for Baghdaad.

On the way, some robbers caught him and asked him if he had any money. He told them that he did have some. They did not believe him and thought he was only saying that because he was a child. However, he gave the same reply to a few robbers who asked him.

He even told some of them that the money was in the sleeve beneath the armpit. Surprised that he would actually tell him where the money was, they took him to their leader. The leader asked him the same question, and he gave the same reply. The leader told him, "Boy! If you had lied and said that you did not have any money, we would have left you alone and would not have searched you. Why did you not lie to us?"

The young Abdul Qaadir replied, "I promised my mother that I will always speak the truth. Therefore, I could not lie."

After hearing this reply, all the robbers, including the leader, repented for robbing people and returned all the stolen goods to the owners. They all then became great saints themselves. This is the same Abdul Qaadir who grew up to be called "The saint of all saints".

The result was:

- All the people received their wealth back.
- Abdul Qaadir was saved from being robbed.
- The robbers became saints.

QUESTIONS.

1. What is the definition of truth?
2. What is the definition of a lie?
3. Give examples of truth and lies?
4. What does Allaah say about the truth?

5. Where does the truth take a person, and where does lying take a person?

UNNECESSARY TRUE, AND FALSE OATHS.

Very often, you may take oaths to make it clear that you are speaking the truth. Most children swear oaths on Allaah’s name, by the Qur'aan, and by Imaan. This is incorrect. It is wrong to do this.

There is no need for a person to take an oath if he is speaking the truth. If he is lying, then he will be deceiving people by taking an oath. He will also be showing great disrespect to Allaah’s name.

A person may only take an oath (qasam) if another person forces him to do so, and if what he said is true. Otherwise, we should not take oaths.

It is a very great sin to take false oaths. Nabi (sallAllaahu-alayhi-wa-sallam) said, “Taking false oaths is a great sin like shirk.”

We must also remember that it is haraam to take an oath in the name of anyone besides Allaah, e.g. saying, “I swear by the Qur'aan!” “I swear by my father!” “I swear by your head!” “I swear by Makkah!” “I swear by Imaan!” All these types of oaths are not permissible.

If a person had to take an oath, he should only take an oath by Allaah’s name.

QUESTIONS.

1. Give an example of an unnecessary true oath?
2. State which oaths are permissible, and which are not permissible?
3. How bad is it to take a false oath?
4. When will it be permissible to take an oath?

LIES AND THE BOY WHO LIED.

Lying is a very bad sin. It is very dirty and filthy. You will not be able to see how filthy it is, but the angels can. The angels can smell a terrible odour from the person who lies, and then the angels of mercy stay very far from this person.

It can be seen on the face of the liar that he is a bad person. People do not respect him and do not trust him. They then look at him as a low and disgraced person.

Many times, people only tell lies as a joke, so that others may laugh.

Nabi (sallAllaahu-alayhi-wa-sallam) said, “A Muslim can be anything, but he can never be a liar.” Nabi (sallAllaahu-alayhi-wa-sallam) cursed such a person, and prayed that he enter Jahannam. Who can be more unfortunate than the person who Nabi (sallAllaahu-alayhi-wa-sallam) has cursed.

Look Children! We will relate to you a story of a boy who lied. From this story, you will learn how lying destroys a person.

There was a very mischievous boy, who was a shepherd. One day, he decided to play a joke on the people. He started shouting, “Wolf! Wolf!” All the people left what they were doing and ran to help him. When he saw everyone running to him, he burst out laughing, saying that he was joking with them. The people got angry and left.

The following day, a wolf really came to attack the goats. This time he shouted “Wolf! Wolf!” but none came to help him because they thought that he was joking like the previous day. Eventually, the wolf ate all the goats, and even hurt the boy.

Look Children! By speaking a lie, the boy made people lose their trust in him. He lost all his goats and also got hurt

because of this. It is for this reason that Nabi (sallAllaahu-alayhi-wa-sallam) said, “Lying destroys.”

QUESTIONS.

1. What did Nabi (sallAllaahu-alayhi-wa-sallam) say about lying?
2. What happened to the boy who lied?
3. Who is the most unfortunate person?
4. Who did Nabi (sallAllaahu-alayhi-wa-sallam) curse?
5. What do people think of a liar?

THE TONGUE.

The tongue is a very small part of the body, but it has many effects. When it makes even small movements, many things can happen. By merely swearing another person, or by telling him something to make him angry, he will be prepared to fight.

It often occurs that a small statement of the tongue causes a whole group of people to start fighting.

The tongue is a small thing that can have great effects. If you have to tell a person something which makes him angry, he may hit you. Now, the tongue will not get hurt, but the rest of the body will.

It is for this reason that Nabi (sallAllaahu-alayhi-wa-sallam) said, "Early every morning, all the parts of the body tell the tongue, 'Behave yourself for Allaah's sake. If you will behave, it will be good for all of us. If you have to slip up, we will all be in difficulty."

Therefore, it is of utmost importance for a person to look after his tongue, and never allow it to say anything wrong. A person must first think what he is going to say, before saying it. The tongue must follow the commands of the brain.

Nabi (sallAllaahu-alayhi-wa-sallam) said, "Holding the tongue is a great act of worship."

Once, Nabi (sallAllaahu-alayhi-wa-sallam) gave his companion, Hadhrat Mu'aadh (RadhiyAllaahu-anhu), some important advice. After giving the advice, Nabi (sallAllaahu-alayhi-wa-sallam) held his tongue and said, "Mu'aadh! Fear this."

Hadhrat Mu'aadh (RadhiyAllaahu-anhu) said, "Why should I fear the tongue?" Rasulullaah (sallAllaahu-alayhi-wa-sallam) said,

“Mu’aadh! Do you not know that the acts of the tongue can take a person to Jahannam?”

QUESTIONS.

1. Which part of the body can have the greatest effect on things?
2. What do all the parts of the body tell the tongue every morning?
3. How must a person look after his tongue?
4. What advice did Nabi (sallAllaahu-alayhi-wa-sallam) give to Hadhrat Mu’aadh (RadhiyAllaahu-anhu)?

A KING AND HIS TWO MINISTERS.

A Chinese king once became very angry with an Englishman, and gave the command that he should be killed. When the Englishman was to be killed, he began to swear the king in English. He swore the king very much because he was about to die.

The king did not understand English, so he asked one of his ministers to tell him what the Englishman was saying, since the minister had studied English.

The minister told the king, "The Englishman is saying that great people swallow their anger and forgive the mistakes people make." The king then took pity on the Englishman and set him free.

Another minister also understood English. He immediately stood up and told the king, "We are your slaves, and have to be true to you. It is our duty that we tell you exactly what had happened. This Englishman was swearing you."

The king turned his face away and said, "His lie was better than your truth. Great people have said that the lie that creates reconciliation and unity is better than the truth that causes trouble."

Nabi (sallAllaahu-alayhi-wa-sallam) said, "That lie is not a sin, which causes mutual love and reconciliation."

Remember! Fighting, arguments and hatred are great evils. If speaking the truth will start these things, it is best to remain silent.

Unity, reconciliation and love are very good things. If one has to lie to create these, then it will be permissible.

QUESTIONS.

1. When will is be best not to speak the truth?
2. When will it be permissible to lie?
3. What is the story of the king and the Englishman?

ISLAAMIC CULTURE.

HOW MUST CHILDREN LIVE.

CLEANLINESS.

You have already learnt that cleanliness has been very much stressed in Islaam. It is therefore necessary that you always keep cleanliness in mind.

Your books, pen, inkpot, slate and every other thing, must be kept clean at all times. Never write in your books unnecessarily, and do not damage the pages. It is disrespectful to write on your pencil case, inkpot and text books. Therefore, you must never do this.

You should always have a cloth to keep your pen and inkpot clean. Nothing else must be cleaned with this cloth. Whenever any ink falls on your hands or clothing, wash it off immediately.

It is very bad to write on the walls, windows, tables, chairs, books and benches of the madrasah or your house. Only useless boys do such things.

Always keep you room clean and tidy. Always keep things in order in your room. Clean out all the cobwebs and dust. Clean the place where you sit, as well as the bed before you sleep.

Whenever you go somewhere or return home, dust off your clothes and shoes. Wash your face, and place your shoes neatly.

Do not spit everywhere. If you have to spit, go outside, or use a spittoon. Never spit on walls, doors, and indoors.

Always keep your nose clean. Do not put your fingers in your nostrils. After removing dirt from the nose, do not wipe this off on your clothes sleeves, table, chair, door, etc. Always keep a handkerchief (or tissues) with you to clean your nose. When you have to clean your nose, do so in the place that is away from where you are sitting or working.

It is a bad and dirty habit to:

- Spit out phlegm.
- Keep long nails.
- Kill insects with the bare hands.
- Bite the lips.
- Bite the nails.
- Smoke cigarettes, hooqa, etc. These things make the mouth stink, weaken the mind, and damage the health.

Do not get into the habit of chewing paan and tobacco. This spoils one's teeth and wastes one's money. We should stay away from all these things.

YAWNING.

It is a bad habit to:

- Crack the fingers.
- Make a sound when yawning.
- Yawn in front of people (with the mouth wide open).

We should always cover our mouths when we yawn, sneeze or cough. At the same time, we must turn away from other people. On these occasions, we must not talk because talking will cause unpleasant sounds to come from the mouth.

If you have to sneeze, cough or yawn continuously, you should excuse yourself from the company of others, and go somewhere else. Coughing and sneezing repeatedly will irritate others.

Whenever a person sneezes, he must say:

Al-Hamdu-Lillah
(All praise is for Allaah)

The person who hears this must say:

Yar-HamukAllaah
(May Allaah have mercy on you)

Thereafter, the person who sneezed, should say:

Yah-deekumullah
(May Allaah guide you)

This is the teachings of our Nabi (sallAllaahu-alayhi-wa-sallam).

- Do not whistle because Nabi (sallAllaahu-alayhi-wa-sallam) stopped us from this.
- Always keep your head covered. It is disrespectful and uncivilised to keep the head uncovered.

DO YOUR WORK YOURSELF.

Look Beloved Children! Do all you work by yourself. The child who does not do his work himself will always need others.

Remember, our Nabi, the guide of the worlds, Rasulullaah (sallAllaahu-alayhi-wa-sallam) always did things for himself. When his shoes tore, he used to mend it by himself. He used to milk the goats by himself.

You must have heard the name of Hadhrat Faatima (RadhiyAllaahu-anhaa). She was the daughter of our Nabi (sallAllaahu-alayhi-wa-sallam). She was very pious, and Nabi (sallAllaahu-alayhi-wa-sallam) said that she will be the leader of all the women in Jannah.

Even though she was so great, she did all the housework herself. She used to sweep the house by herself, and even used to fill the waterbags by herself and carry it home. These bags were so heavy that the skin on her shoulders scraped off. She used to grind the flour herself, and even baked bread by herself.

QUESTIONS.

1. How must children live?
2. What must a person say when he sneezes?
3. What must a person say when he hears this?
4. What work did Nabi (sallAllaahu-alayhi-wa-sallam) do for himself?
5. Who was Hadhrat Faatima (RadhiyAllaahu-anhaa)?
6. What did Nabi (sallAllaahu-alayhi-wa-sallam) say about her?
7. What work did she do by herself?

MEETING PEOPLE.

THE ETIQUETTE OF GREETING, SHAKING HANDS AND CONVERSING.

GREETING WITH SALAAM AND SHAKING HANDS.

1. First make Salaam when meeting anyone. Also shake hands if you can.

2. Do not bow the head when greeting. It is also not necessary to raise the hand, unless the person is far, and will not be able to hear your Salaam.

3. Young people must greet their elders first.

4. Those who are arriving or walking must greet those who are sitting.

5. A small group of people must greet a larger group first. Someone riding must greet someone who is walking.

6. If people are in a group, it will be sufficient for one of them to greet or to reply to a greeting.

7. You should always try to be the first to greet.

8. You should greet the young, the old, and everyone else. You should greet them even if you do not know them.

9. Salaam means that you say:

As-Salaamu-Alaykum-wa-Rahmatullahi-wa-Barakaatu.
(Peace be on you, as well as Allaah's mercy and blessings)

By greeting in this way, your reward will be tripled.

10. If another person greeted you first, it will be compulsory (Waajib) for you to reply. Your greeting should be longer than his, e.g. you should reply by saying:

Wa-Alaykumus-Salaam-wa-Rahmatullahi-wa-Barakaatuh

THE BENEFITS OF SALAAM.

- By saying "As-Salaamu-Alaykum" you will get the reward of ten good actss.
- By adding "Wa-Rahmatullahi" you will get the reward of twenty good actss.
- By adding "Wa-Barakaatuh" as well, you will then get the reward of thirty good actss.

- Another benefit of Salaam is that it removes hatred from people's hearts and creates love and good relations between them.
- Nabi (sallAllaahu-alayhi-wa-sallam) said that it is not permissible for any Muslim to stop talking to another Muslim for more than three days. The way to start talking again is by making Salaam. The person who makes Salaam first is better and his position with Allaah is higher.

CONVERSING.

You should always speak nicely to people, no matter who they are.
Speak every word clearly.
Do not speak too fast.
Speak with respect, e.g. “Will you please come.”
Do not start talking when the other person has completed what he had to say.
If you have to yawn or sneeze while talking to someone, first turn your face away from him or her.
Never continue talking while sneezing or yawning.

VISITING PEOPLE.

Never enter another person’s house or room without permission, even if the person is your close family.

Islaam teaches us to first make Salaam at the door, and ask for permission to enter. If permission is refused, we should leave. This is the command that Allaah has given in the Qur'aan.

We must also make Salaam and ask permission to enter our own house. After entering, the people of the house must be greeted with Salaam.

When we visit someone, we should not stay too long. As soon as we have finished what we had come for, we should ask permission and leave.

We should not touch anything in the house without permission.

We must always be smiling when we meet someone. We must then ask the person how he/she is. If he/she needs our help, we must immediately offer to help.

Before leaving, we should first ask permission to leave. Then we must make Salaam again and leave.

PLAYING AND GAMES.

Beloved Children! You are not stopped from playing. Just remember that you should not play so much that it affects your studies.

You must not play more than two hours a day. When you do play, you should play games with which you will get Thawaab.

GAMES THAT BRING THAWAAB.

1. Sword fighting, or any game that will help a person to use the sword, e.g. stick fighting (this must only be done by bigger children when there are adults watching).
2. Archery, or any game that will help a person in archery. Remember! The target must be such that it must not hurt anyone.
3. Swimming. A person must only learn to swim when a good swimmer is there to teach him. A person should also not swim in water that is very deep.
4. Horse-riding. Nowadays, riding motorbikes and driving cars also serve the same purpose. We must therefore learn to do these things.

All the above are activities that Nabi (sallAllaahu-alayhi-wa-sallam) himself did. A person will be rewarded for doing these.

5. We should definitely do such exercises whereby the body is strengthened and kept fit. In fact, we should get into the habit of these exercises. Strength and fitness is necessary for a person to serve his people and nation. Only fit people can serve their people and country.

We will now relate to you a story from the time of Nabi (sallAllaahu-alayhi-wa-sallam). In this story, you will learn about the benefits of archery and wrestling.

The Muslims were preparing for a battle and all the Sahaaba (RadhiyAllaahu-anhum) were having their names written down to take part. The names of small children were not taken.

Hadhrat Raafi (RadhiyAllaahu-anhu) was a boy who was at least fourteen years old. He was a very good archer, so his father asked Nabi (sallAllaahu-alayhi-wa-sallam) to include Hadhrat Raafi (RadhiyAllaahu-anhu) in the army. Nabi (sallAllaahu-alayhi-wa-sallam) then had his name also written on the list of soldiers.

There was another boy by the name of Samura (RadhiyAllaahu-anhu). He told his father, "If Raafi was accepted for the army, then please get my name also written. I am stronger than Raafi and I can beat him in a wrestling match."

When Samura (RadhiyAllaahu-anhu)'s father told Nabi (sallAllaahu-alayhi-wa-sallam) about this, Nabi (sallAllaahu-alayhi-wa-sallam) said that the two should wrestle. As he had said, Hadhrat Samura (RadhiyAllaahu-anhu) beat Hadhrat Raafi (RadhiyAllaahu-anhu) in the match. Nabi (sallAllaahu-alayhi-wa-sallam) then allowed Hadhrat Samura (RadhiyAllaahu-anhu) to also take part in the battle.

The battle was a very important and famous one in Islaam. By winning the wrestling match, Hadhrat Samura (RadhiyAllaahu-anhu) was able to take part in this battle. In this way, he gained success in this world and in the Hereafter.

GAMES OF SIN.

Sinful games are not allowed in Islaam. Such games are those in which:

1. Conditions are attached.
2. Others are hurt.
3. Evil words are spoken.
4. Bad habits are created.

5. A living creature is tied up as a target. This is a punishment to the creature, and Nabi (sallAllaahu-alayhi-wa-sallam) stopped us from this.

AMUSEMENT.

The following types of amusement are sinful:

❖ Theatre.
❖ Cinema.
❖ All types of amusement that include:
    - Dancing.
    - Music.
    - Deception (sleight of hand).
    - Magic.
    - Acts that normally take place in fairs.

By attending such occasions, money is wasted and habits are spoiled. We should not even go near these places.

We may watch those games and sports that will bring Thawaab only if there is no music and singing (and showing of the Satar) taking place there. For example, you may watch your madrasah's sports event, where high-jumping, long-jumping, cricket, football, and other permissible sports are played.

During the time of Nabi (sallAllaahu-alayhi-wa-sallam), some Muslims juggled sticks on the day of Eid. Nabi (sallAllaahu-alayhi-wa-sallam) and the other Muslims enjoyed watching them.

Once, some Abysinnian people were juggling knives in the Masjid courtyard. Nabi (sallAllaahu-alayhi-wa-sallam) watched them, and even allowed his wife, Hadhrat Aa'isha (RadhiyAllaahu-anhaa) to watch.

QUESTIONS.

1. How should you meet a person?
2. What are the benefits of making Salaam?
3. What games will bring Thawaab?
4. What games are sinful?
5. What must you say before entering someone’s house?
6. Where did Nabi (sallAllaahu-alayhi-wa-sallam) see some games, and what was it that he saw?